2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

terrible punishment, for a person thus treated could not possibly do any work or go hunting. He was a burden both to himself and his friends. Many years ago I saw one man who had been thus treated and he had to crawl about on his hands and knees. I have heard also of the very incorrigible being banished to a place they called "The land without trees and birds," which I believe means Siberia. 682

There were also several kinds of ordeal which were applied as punishments on occasion. Thus, 681

(1). *Hot water.* A very large cauldron, such as the Japanese use for boiling fish when they desire to extract the oil, was procured. This was filled with cold water and placed over a big fire. When fairly warm, the victim was popped into it. Here he had to remain till he confessed his crime or till the people thought he had been punished enough.

(2). Another method was to heat water up to boiling point and then make a suspected person thrust his arm into it quickly. If afraid to undergo this test, his guilt was said to be proven. If, however, he thrust his arm into it and received no harm, he was said to be innocent.

(3). *The hot stone.* Sometimes a stone was heated well and the criminal was asked to hold it in the palm of his hand. If he refused, he was considered to be guilty, or, if he took the hot stone and got no harm from it, his innocence was fully established.

(4). *Water drinking.* I was also told that a suspected person or criminal was sometimes made to sit down before a big bowl of cold water and remain there till he had swallowed the whole of it. Indeed, Penri told me that sometimes the man was made to keep his mouth to the bowl till the water was all gone. I should think this would be a particularly severe punishment to some Ainu, for they do not like to drink water, as they are so very fond of whisky. 681 272 273

VARIOUS RITES

776 Hash-inau-uk Kamui. Apparitions of both are mentioned in
224 legends, the deceptive one concealing her face with hanging tresses. She was known as Kenash (or Nitat) Unarabe, 'swamp aunt'. Though rarely seen she was held responsible for deluding the hunter. Just when he felt sure that his arrow had struck the game, the quarry vanished or escaped unwounded. She was also a vampire, craving for blood and sucking it from wounded men or from hunters sleeping in the wilds. Yet on that very account she was,
[782] strange to say, occasionally invoked, under a flattering title, for an
[845] exceptionally difficult childbirth. The invocation was slyly called
[755] true-lore talk, and she was supposed to be summoned with the approval of the good *kamui* to perform a task of ritual impurity, the inducement being a swig of blood.

825 Hunters drank the blood of the bear whether it was slain in
272 hunting or at the Bear Festival, regarding it as divine medicine (*kamui kusuri*) and drinking it for its mysterious efficacy.

825 I have been present when fifty or more Ainu have celebrated a
796 *kamui maratto*, the feast for bears killed in the wilds. The bear's
782 head occupied a place of honour near the sacred window with offerings of food and drink similar to those of the great Bear Festival, and the proceedings were much the same though less elaborate. The spirit was given a similar send-off and the skull was erected at the *inau chiba* like that of the young bear killed ritually.

784 Hunters observed a taboo on the word *shippo* (salt); if salt was
263 referred to it was called *una* (ashes).
192

Hunting the Swordfish

226 The pursuit of the great swordfish (*shirikap*), called hunting and not fishing, still draws some Ainu far out to sea. When I saw it early in the century it excited great enthusiasm, with rivalry be-
[477] tween the crews of the dug-out canoes. It was not without danger, for the mighty fish often attacked, sometimes driving its sword through a boat or otherwise overturning it. In such a case the crew knocked on the boat as a signal for help from the other hunters, who were usually not far off.

226 As it is a risky venture, religion and magic enter largely into the
782 preparations for it. Prayers are said to Kamui Fuchi, to Rep-un
789 Kamui, chief deity of the deep sea, and a curious one to Penup